THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.*"—ISA. 65: 25.

No. 6, Vol. LXV. Thursday, February 5, 1903. Price One Penny.

HISTORY REPEATING ITSELF.

BY ELDER WILLIS LESTER MANGUM OF THE TURKISH MISSION.

"AND ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John v: 38-39).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. iii: 16: 17).

With the third chapter of Genesis and fifteenth verse commences the song of redemption, foreshadowing the coming of Him who shall make atonement for the sins of His people, nay more than this, for the sins of all people, since He "is the Saviour of all men, specially of those that believe." From that time on till "the voice of one crying in the wilderness" is heard, calling to repentance and pointing out to the sons of men the Son of God, the song of redemption and atonement was sung ever and anon as the spirit of inspiration moved upon those holy men of old. But notwithstanding the fact that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith," when Christ came He was "despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."

In the combined light of Old and New Testament writings we are led to wonder at the "blindness in part" which "is happened to Israel." But Paul tells us that they attained not unto the law of righteousness "because they

sought it not by faith," and Isaiah says, "This is a rebellious people . . . children that will not hear the law of the Lord: which say to the seers, See not: and to the prophets, Prophesy not unto us right things: speak unto us smooth things, prophesy deceits." Is it a cause for wonderment that unto such a people "God manifest in the flesh" should prove a mystery and that He should be "for a stone of stumbling, and for a rock of offense to both the houses of Israel?"

If it is an accepted fact that under similar conditions like causes produce like results a brief survey of some of the causes why the Savior was misunderstood by His contemporaries will be a partial safeguard against our making a mistake in regard to His word to-day and those whom He has sent.

The Jews were a peculiar people, a chosen people, and they glorified in their calling and election, forgetting as it were that through sin those promises might be transferred to the seed of the Gentiles. As was natural they prized highly and guarded jealously those divine writings which recognized them as the children elect. But as time passed on and the voice of inspiration was heard with less frequency, instead of recognizing the cause and drawing near unto God that He might draw near unto them they almost deified the Scriptures in their hands in the stead of Him who had given them, and they sought to read them in the light of their own knowledge rather than in the light of inspiration.

Christ came with an addition to and an interpretation of Moses and the prophets. The Jews looked for a second Moses; a greater came—even the Son of God and boldly yet humbly declared Himself such. This was a glory greater than they had anticipated, greater than they could comprehend, and consequently greater than they could accept. They contented themselves with the law and the prophets for which reason even these appeared unto them as through a mist. The inevitable happened,—their Savior and God was denied and put to an ignominious death. But His work went on. Faithful disciples worthy of communion with their risen Lord gave the word to His followers, and as long as these continued to observe the doctrine and commandments thus given, the Church retained its standing.

But at length the prophets were all slain, and the voice of inspiration and revelation was as strange to the Christians as it had been to the Jews subsequent to the last prophet of the Mosaic dispensation and prior to the advent of John the Baptist. True, the word of God as delivered to the early Christians was in their hands; so was the Old Testament in possession of the Jews who denied their Redeemer. What each needed was the Spirit of God to interpret existing revelations and the power to attain unto others special to their day and condition. This, however, was impossible, for their teachers, unable to wear the mantles of their inspired predecessors, had sought to make conditions conform to their infirmities and thereby fulfilled Paul's prediction wherein he says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." Although they sat in the seats of the Prophets and Apostles the virtue and essence of their office they denied.

Centuries passed on, and the power of the dominant church was broken in

the Reformation; but the "reformers" and their adherents, having cast off the yoke, knew no restraints, and this because as yet they knew not that "perfect law of liberty." The result is that the original protest has been protested so often that organizing new churches has almost become the vogue; and the sacredness attaching to such a movement and the manner observed in founding the primitive organization has ceased to impress a great portion of mankind. They have felt that there was need of reform in existing creeds and conditions, but during all this groping in the darkness towards the light many centuries passed before one was found with sufficient faith to "ask of God, that giveth to all men liberally, and upbraideth not"—one that could "ask in faith, nothing wavering." Although this directly is "Mormon" testimony, indirectly it is the corroborated testimony of the Christian world, for during all this time no other Christian has been able to preface his teaching with, "Thus saith the Lord," and surely none will have the temerity to affirm that they did not "lack wisdom."

Joseph Smith came as the messenger of Jesus Christ bringing with him additions to and an interpretation of that which either through disuse or misuse had become obscure. Being a child of light his teachings partake of that nature which children of light only can comprehend. Just as Paul said of the Jews: "But even unto this day, when Moses is read, the vail is upon their heart," can be said with equal propriety concerning modern Christians in reading many of the revelations of the Old and New Testaments.

The Jews said, "We have the law and the prophets: we need no more." Moderns say, "We have the law and the prophets and the Testament combined; surely we need no more." Present revelation and prophecy they deny, but if "the testimony of Jesus is the spirit of prophecy," as the angel testified unto John, those who deny the spirit can hardly be said to possess the testimony. Inasmuch as "all Scripture is given by inspiration of God, and is profitable for doctrine," what shall be said of those who deny, or at least fail to teach certain parts of it, such as baptism for the living and the dead, forgiveness and possible progression beyond the grave, and many others that might be mentioned? Joseph Smith taught these points of Bible doctrine, but as they were not considered orthodox he was judged therefor. Christ taught doctrine that was not considered orthodox. He also was judged. He claimed to be the messenger and the Son of God; He told the Jews plainly of their sins; that God had ushered in a new dispensation and was calling them to repentance. They answered that God has no Son, and that He speaks to His people by means of prophets and angels, hence He (Jesus) was a blasphemer; that they observed the law of Moses, consequently they were in the way of salvation and He was a false witness.

Joseph Smith came proving from the Scriptures that mankind *has* "changed the laws and ordinances and broken the everlasting covenant" and that the Lord has ushered in a new dispensation and calls upon all men everywhere to repent and be baptized for the remission of their sins. The world answers that the Lord no longer speaks through angels and prophets hence Joseph Smith is a false messenger; that they observe the teaching of the Testament and will be saved, hence he is a false witness. The Jews thought they were observing the letter and the spirit of the law, but in the light of the revelations

of Jesus Christ after generations see their mistake. The Apostles and disciples of Christ are again writing a history, which, although now understood and accepted by few, shall, as was the first, be vindicated by time and the testimony of the Holy Ghost.

Christ preached the resurrection and that because of the hardness of men's hearts He would be crucified but that He would rise the third day. Jews say that He was crucified because of His blasphemy, and that instead of rising the third day as was predicted, His disciples came and stole away His body while the guard slept. Opposed to this we have the testimony of the New Testament writers that He did rise the third day and was seen of many. Last of all come the witnesses of this last dispensation producing a record contemporary with Christ, which in every particular confirms the former witnesses' testimony. Added to this they solemnly affirm that He was seen of them and that they were commanded of Him to establish His kingdom and to preach again "the gospel once delivered to the Saints."

As a companion book to the New Testament, and as another seal to its testimony, the Book of Mormon stands before the world unimpeached and unimpeachable. The authors of the former sealed their testimony with their blood; the translator of the latter followed in the footsteps of His predecessors. He also gave his life willingly in the cause of his Master. The author of Hebrews has said, "For where a testimony is, there must also be the death of the testator." Measuring Joseph Smith by this standard, again he is not found wanting. His enemies say he was killed for his sins. Such has been the cry raised against all martyrs; but in this instance, as in others of its kind, history and impartial testimony do not confirm the charge.

Joseph Smith was known and beloved by thousands who mingled with him in the daily walks and trials of life. So strong and unswerving was their love for the man and their faith in his message, that to be convinced of the sincerity of the testimony they have bequeathed to the world, one needs but to read impartially the mobbings and drivings they suffered, and finally of their exodus across a trackless wilderness into the wilds of the Rocky mountains. They suffered all this in support of the faith which their descendants are gladly and freely offering unto that world which rejected and cast them out.

When standing in St. Paul's cathedral the traveler reads of Sir Christopher Wren, "If you would see his monument look around you." Our testimony couched in words is weak indeed, but go to the history of the past century and read that. Study the current history of religious conditions. Note how creeds and the expressions of faith have changed since the advent of the modern Prophet, and see how they tend to conform to that which he taught. Go down upon your knees and "ask of God, that giveth to all men liberally, and upbraideth not," for an individual testimony concerning the truth or falsity of this work, but, "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

The destroyers of Joseph Smith and his associates thought that if they could kill him the work would come to naught. They knew not against whom they were fighting.

Individuals and communities have attempted with many theories to account

for the origin of the Book of Mormon, and to discover the secret of the growing strength of the Church, but with the exception of the theory advocated by the Church itself none has been advanced which stands the test of time. Prejudice is slowly giving way to reason and calm investigation. These are the conditions upon which truth thrives, and although the Saints feel keenly the injustice of the prejudice and slander which has been and is being heaped up against them, they are entirely willing to leave the justification of their cause to time and an overruling Providence, the vindicators of the patient and the faithful.

TITHING.

BY ELDER JAMES D. STIRLING OF THE SCOTTISH CONFERENCE.

"WILL a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Mal. iii: 8-12).

Such were the warning words of the Lord to ancient Israel. Similar ones have also been revealed in these last days for the temporal and spiritual salvation of the Saints: "Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts: and I will not spare any that remain in Babylon" (Doc. and Cov., sec. 64: 23-24).

Every righteous sacrifice made to our Heavenly Father by His covenant children since the creation of the world has brought forth the promised blessings, and greater than hoped for. It is a fact that honest tithe-payers are recognized by observant strangers and the members of the Church, whether they are gathered in the Rocky mountains or scattered in all the nations of the earth. When they fulfil this and other laws of the Gospel, they are distinguished by the great favors of the Lord to them, such as health, prosperity, happiness, peace and blessings unspeakable.

Perhaps it may interest some readers of the STAR to learn how the Lord blessed the writer when a boy working in the coalpits in Scotland. He was thrown on his own resources, like hundreds of others, soon after joining the Latter-day Saints. That was on Christmas night thirty-two years ago, and the first one he ever remembered, for as is known, Christmas is not different from any ordinary day of the week in Scotland. Work everywhere goes on as usual. Brighter lights being in certain places caused enquiry, hence

vivid remembrance of Christmas, 1870. Being a member of the Church, the writer longed to gather to Zion. He had small wages, namely two shillings per day, and with scrimping saved some money. Tithing was impressed upon the Saints, and though he could not see the full consequence of the law, yet he believed it, and commenced to pay tithing, and his wages increased. They increased very rapidly, in fact, and for about three months before he emigrated he earned twenty-seven shillings a week, twenty shillings of which were saved out to pay for passage.

The week before leaving for Zion the writer owed ten shillings in tithing. He knew it and was impressed to pay, but hesitated. Then he suffered almost the tortures of the condemned for a week. He was told by the power of darkness that the ten shillings would pay the fare to Liverpool, and again it would provide food from New York to Salt Lake City. But on the last Sunday in Scotland he paid the full tithing. In the meantime he put up his watch to help to obtain the necessary means. On the Monday two pounds were paid in for the subscription tickets. A moulder got the lucky ticket, but he said he did not want the watch, and only asked for half-a-crown. A few minutes afterwards one of our brethren gave one pound ten shillings for the timepiece. The writer feels sure that no such blessing would have come to him in his necessity if he had not paid his tithing.

The poor supported from tithing should, and often do, pay one-tenth of what they receive. They say they want the blessings.

Our Heavenly Father will not be mocked. Our health and life are continued or cease according to His divine will. No person paying an honest and conscientious tithing will be forsaken of the Lord, and every needful blessing will be his. Peace, prosperity and a fulness of blessings are predicated on the strict observance of the laws of God, and important among these is the payment of tithes.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

BRITISH papers report that January 28th an avalanche at Park City destroyed the shafthouse of a mine and buried eight men in the ruins.

A FRATERNAL order called the Royal Highlanders was organized in Salt Lake City, January 16th. A. S. Fowler was made past illustrious protector, and other officers were chosen.

THE report of the Utah state board of land commissioners shows that 364,156.86 acres of land were sold during the year 1902 for $548,726.88. Up to the present time 1,053,958.38 acres have gone from public to private ownership. The board will in the near future sink some artesian wells near Holden, Millard county, as an experiment. Dr. James E. Talmage has reported the probability of securing an abundance of water there.

WITH the opening of the new year the water of the Great Salt Lake stood at the lowest mark that has ever been known. During the first two weeks of January it rose one inch. It is expected that with the increased moisture that has fallen this season the lake will not go down again so low as it has done. Director Murdoch of the weather bureau believes that the "dry cycle" has now passed, and that during the next few years a greater amount of moisture will be enjoyed.

STATISTICAL REPORT, EUROPEAN MISSION, FOR THE THIRTEEN MONTHS ENDING DECEMBER 31, 1902.

GREAT BRITAIN.

Conferences.	Conference Presidents.	Branches.	Missionaries.					Local Priesthood.				Members.	Total Officers and Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emigrated.		Excommunicated.	Died	Strangers' Houses Visited.		Gospel Conversations.	Tracts Distributed.	Books Distributed.	Meetings Held.	
			Apostles	H. Priests	Seventies.	Elders	Ladies.	Elders.	Priests.	Teachers.	Deacons.						Over 8 years old.	Under 8 years old.			In Tracting.	By Invitation.				In Doors.	Out Doors.
Birmingham	Arthur N. Taylor	3			10	4		20	4	2	6	389	421	112	533	52	14	4		10	19198	2978	6035	75537	1646	953	188
Bristol	H. W. Matthews	2		2	5	3		7	6		8	153	174	18	192	41	17		2	4	26229	1356	5643	52823	1069	515	83
Grimsby	Roscoe E. Grover	2			7	5		11	14	7	5	249	286	58	344	31	4		4	4	16139	1302	3483	113134	1408	861	206
Irish	Robert Wills	2		1	3	6		7	5	4	3	106	125	35	160	45	6			1	8920	635	1998	36436	950	183	3
Leeds	Frank. C. Moyle	7		1	9	4	2	5	16	6	19	541	587	63	650	81	14	6		6	27790	2551	5267	167342	1791	1367	151
Liverpool	Jos. S. Clark, Jr.	8			4	12		6	8	11	10	263	298	70	368	70	16	2		4	43086	769	5974	185004	2085	1409	129
London	Henry H. Blood	7			16	2	4	24	9	7	11	510	561	122	683	30	29	5		1	33412	1823	8238	155594	2770	1377	443
Manchester	Jno. W. Saunders	12		1	7	8		14	9	7	4	291	325	67	392	66	25	2		6	17339	2967	5624	108968	3757	1364	290
Newcastle	L. Sum. Pond, Jr.	9			8	5		27	14	22	20	380	463	158	621	76	14	3	1	10	30289	2921	3431	112331	6519	1508	113
Norwich	Joseph Lindsay	3			7	1		9	7	1	8	143	168	39	207	11	11	1		6	15439	776	1818	58358	564	658	47
Nottingham	Jas. L. Dunford	4		2	4	6		18	9	7	5	233	272	80	352	29	13	4	3	3	24614	2915	3607	123436	1700	1044	251
Sheffield	Frank. H. Wyatt	5		1	6	7		19	5	4	6	211	245	59	304	27	23	4	1	3	24289	1267	7117	105798	2558	859	84
Scottish	J. H. McDonald	4		1	8	7		32	15	12	14	278	351	88	439	14	14	1	9	3	34952	796	3455	125531	1010	568	493
Welsh	Hen. E. Wynder	2			1	7		14	4	9	2	124	153	12	165	8	21				14634	757	2732	50334	1364	469	70
L'pool Office			1		3	1																					
	Total	70	1	9	98	78	6	213	125	99	121	3871	4429	981	5410	581	221	32	20	61	336430	23813	64422	1470626	29191	13135	2551

CONTINENTAL COUNTRIES.

Missions.	Mission Presidents.																										
Scandinavia	A. L. Skanchy	71		10	109	44		264	148	155	78	3659	4304	960	5264	529	273	75	80	74	245326	14120	58367	295364	35658	10514	33
Germany	Hugh J. Cannon	52		2	83	52		11	37	47	22	1550	1667	570	2237	447	77	12	5	19	114674	16648	43214	255298	4248	5873	57
Switzerland	Levi E. Young	16		3	35	9		14	17	19	19	889	958	307	1265	154	51	3	6	12	20675	9894	17599	74634	2051	2673	4
Netherlands	Willard Cannon	14		1	16	11	1	26	29	47	41	1357	1500	545	2045	221	95	15	5	28	25390	5127	14331	45092	1034	3148	
Iceland	J. Johannesson				1			3	1		1	16	21	17	38	1					358	80	211	2375		8	1
Turkey	Albert Herman	5			5			4	7	13	5	106	135	63	198	4	9			3			175	80		304	
	Grand Total	228	1	25	347	194	7	535	364	380	287	11448	13014	3443	16457	1937	726	137	116	197	742853	69682	198319	2143469	72182	35655	2646

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 5, 1903.

EDITORIAL.

LAST YEAR'S STATISTICAL REPORT.

ALL who have an interest in the progress of the Lord's work in the European mission should scan carefully the annual statistical report, which appears in this number. In reality it is a thirteen month's report, for it includes not only the year 1902, but also December, 1901. It will be remembered that the preceding annual report was called for a month earlier than usual. This single page of figures represents the work of about 574 busy missionaries who are laboring in western Europe and Asia Minor. The field of their active operations extends from beyond the arctic circle to the Arabian desert.

A careful comparison with the 1901 report will show that there is not an exact balance, but the discrepancy occurs from the fact that in copying the names of members into the new record books only the names of those who could be found were entered. Next year we hope there will be no such fault.

The report shows that there were 1937 baptisms performed in the European mission during the thirteen months. This is less than during the eleven months preceding, but is notwithstanding a very creditable record compared with former years. The average per missionary is 3.37, or averaging it for just twelve months, 3.1. The Netherlands mission leads with an average of 7.62 per man, Switzerland 3.27, Germany 3.26, Scandinavia 3.24, Great Britain 3.02, Iceland 1, Turkey .8. In the British mission Newcastle leads with an average of 5.84, Leeds follows with 5.06, Irish 4.5, Liverpool 4.37, Manchester 4.12, Bristol 4.1, Birmingham 3.71. Scotland is the lowest with an average of .87 per Elder.

The report shows the distribution of 2,143,469 tracts during the given time. This is far in excess of any previous record. It is an actual average increase per man over last report of nine per cent, after the proper reduction is made on account of the difference in the number of months. On the same basis the increase in the distribution of books is twenty-one per cent, and of Gospel conversations of over four per cent. In the British mission the average increase in houses visited with tracts is twelve per cent, in tracts distributed twenty-one per cent, in books distributed eleven per cent, and in Gospel conversations over three per cent. In meetings the standard has scarcely been maintained. The decrease in open-air meetings is easily understood, as the weather during the past summer was not nearly so suitable as during the previous one.

In the making of averages per missionary the arbitrary rule is followed of taking the number laboring in the conference or mission at the end of the year as the standard of judgment. This is not exact in all cases, for the number varies. For instance, when the 1901 report closed there were 534 missionaries in the European mission. At the end of 1902 there are 574. It can readily be seen that the average work per man is considerably higher than really appears when we divide the total work by 574.

In Gospel conversations Bristol leads the British conferences with an average of 564.3 per man, Sheffield has 508.3, Birmingham 459.6, London 374.4, Liverpool 373.3, Manchester 351.5, and Wales 341.5. The average for Great Britain is 335.5; for the whole mission 345.5 per Elder. It will be seen that this approaches one conversation per day, though in some of the conferences it goes far over that. This is a kind of work that should be increased wherever possible, as it is one of the most effective means of conversion.

Liverpool is the banner conference in the distribution of tracts. While the average of Great Britain is 7,659 per missionary, and of the whole mission 3,734, Liverpool has 11,562, Leeds 10,458, Nottingham 10,286, Grimsby 9,427, Newcastle 8,640, and Scotland 7,845.

In the distribution of books the high average of 152 in the British, and 125.7 in the European mission has been made. Newcastle goes up, however, to 501.4, Manchester 234.8, Sheffield 182.7, and Wales to 170.5.

The largest average of indoor meetings per Elder is Newcastle's, it being 116. Liverpool comes next with 88, Nottingham has 87, Leeds 85.4, Manchester 85.2, Norwich 82.2, Grimsby 71.7. The British average is 68.4, the European 62.1. In street or outdoor meetings the Scottish conference, though farthest north, leads with an average of 30.8, Nottingham has 20.9, London 20.1, Manchester 18.1, Grimsby 17.1 and Birmingham 13.4. On the Continent very few outdoor meetings are held, and these are entirely in the country. The average in Great Britain is 13.2 per Elder.

The disparity between the average number of houses visited on the Continent and in the British mission is not so great as the average of tracts distributed. This is due to the custom in some parts of the Continent of selling the tracts. For the whole mission the number of houses visited with tracts averages 1,294 per Elder, in Great Britain 1,752. Liverpool leads with 2,692, Bristol has 2,622, Newcastle 2,329, Scotland 2,184, Norwich 1,929 and Wales 1,829. It is interesting to notice which is the most hospitable district, if that can be determined by invitations to strangers' houses that have been accepted. The average for the British mission is 124, and for the Continent slightly lower. Nottingham leads in this regard with an average of 242; Newcastle has 224, Birmingham 212, Manchester 185, Leeds 159, and Bristol 135.

To the reader that is blessed with that unusual gift, a liking for statistics, these figures will be interesting. The missionaries themselves, whose work is here represented, will doubtless find parts, at least, that will engage their attention. If their conference has done notably well, they may thank the Lord for His blessing on their work. If it has not been remarkable, they need not be discouraged. Every missionary knows that there are the greatest possible differences in neighborhoods and districts. In some one meets encouragement and help on every hand, in others only discouragement. If each

laborer has done his duty, he can rest content. We think our report a splendid one, and we know that the work of the past year will bring the rich blessings of eternity upon the heads of the unselfish toilers who are doing so much to set a wrong world right. It will also bring redemption and eternal life to hosts of the living and the dead.

SHALL WE PRACTICE HYPNOTISM?

THE question was recently asked by a member of the Church whether it would be right to study and practice hypnotism. The member had been led to think that a person possessing the power to hypnotize could possibly benefit himself and others. A part of President Lyman's answer will doubtless be of interest to all our readers.

"Hypnotism is a reality, and though some who claim to have this mysterious power are only tricksters, yet others do really hypnotize those who summit to them. From what I understand and have seen I should advise you not to practice hypnotism. For my own part I could never consent to being hypnotized or allowing one of my children to be. The free agency that the Lord has given us is the choicest gift we have. As soon, however, as we permit another mind to control us, as that mind controls its own body and functions, we have completely surrendered our free agency to another; and so long as we are in the hypnotic spell, and that is as long as the hypnotist desires us to be, we give no consent in any sense whatever to anything we do. The hypnotist might influence us to do good things, but we would receive no benefit from that, even if we remembered it after coming out of the spell, for it was not done voluntarily. The hypnotist might also influence us to do absurd and even shocking, wicked things, for his will compels us.

"Hypnotism is very much like the plan that Satan desired the Father to accept before this earth was peopled. He would make men do good and save them in spite of themselves. The Savior on the other hand proposed to give free agency to all and save those who would accept salvation. Our Father rejected Satan's plan and sacrificed even a third part of His children for the sake of upholding this true principle, that men shall have the right to act for themselves and shall be responsible for their own actions."

J. J. C.

THE Mutual Improvement manuals for the season of 1902-1903 have now come. All who wish to secure them should order at once as the supply s limited.

RELEASES.—The following named Elders are honorably released to return home by the s.s. *Canada*, sailing February 19th, 1903: Harry W. Matthews, Bristol; Joseph Lindsay and William Bowthorpe, Norwich; Arthur N. Taylor and William H. Smith, Birmingham; Charles J. Dewey, Nottingham.

APPOINTMENTS.—Elders Freeman Tanner, Homer J. Rich and Joseph Ogden are appointed to succeed Elders Joseph Lindsay, Arthur N. Taylor and Harry W. Matthews as presidents of the Norwich, Birmingham and Bristol conferences respectively.

DEPARTURES.—In the company that sailed from Liverpool by the s.s. *Californian*, January 29, 1903, in charge of Elder David Ririe, were the following named Elders: Wilford W. Snyder, Orson H. Anderson, Joseph P. Hacking, Alvin C. Crosby, George T. Vaughan, Soren P. Neve, Jr., Andrew C. Sorenson, James Larson, Peter W. Nielson, Anthon F. Andreason and James Johnson.

EYES SAVED BY FAITH.

FAITH is beautiful in every soul, but when combined with the simplicity of childhood is even exceptionally pleasing. Under the heading of Sight Miraculously Restored, the *Juvenile Instructor* recently published the following letter from Elva Heap, a little girl of St. Johns, Arizona. The childlike language and artless style lend charm to the contribution. For the benefit of our readers who do not already know, we might say that July 24th is considered an important day among the Latter-day Saints, as on that date in the year 1847 the pioneers entered Salt Lake valley.

"The Saturday following the twenty-fourth of last July, I was at the home of a sister who had on the twenty-fourth been called to mourn the loss of a sister-in-law. Myself and two other girls had gone there to do her washing and help her, as she was a good woman, and had left right in the middle of her washing and had gone and worked for and stayed with her sister-in-law for three days preceding her death, leaving five small children to be cared for by their aged grandmother. At the death of their mother she took to her home the five children who were all under eight years of age, one being only three days old, and their invalid father. So, as I said, we went to assist her with the washing.

"I picked up the lye can and was going to cleanse the water, but the lye would not dissolve, so I took a file on purpose to break it. On hitting the can I struck too close to the end. This turned the can over and threw the fragments of lye into my eyes. I was outside alone, with the fire between me and the house, and with both eyes full of lye. I called for help several times before anyone came. On seeing me, Sister Stradling got some vinegar and filled my eyes, and then applied sweet cream. My first words were, 'Pray for me.' Brother S. asked if he should get the doctor. I said, 'No, I don't want him, he can't do anything.' After applying the vinegar and cream they led me to the house. I asked them to kneel around me and pray, which was done, Sister Stradling leading. I next asked them to pray separately, and for Brother S. to administer to me; then to go and get pa, but not to let ma know, which was all done. I was administered to by pa and Brother S., and in ten minutes afterwards I was washing again. After we entered the house some of those present were crying, Sister Stradling remarked, 'Oh, you gritty girl, if you hadn't taken it so coolly we would have all gone crazy!'

"The next Wednesday my eyes were as well as they ever were and not injured in the least; although in wiping the lye from my eyes all the skin had been rolled from the inside of the lids, but even this was well; and I feel to praise God for His mercy unto me and thank Him for the faith I have."

BAPTISM FOR DEAD NOT A FALLACY.

BY ELDER JOSEPH J. CANNON.

Objection is made by many who do not understand the Gospel of our Lord to the doctrine of baptism for the dead. This is not at all surprising when there is so much confusion and lack of belief regarding baptism for the living. A Gospel ministry beyond the grave, one of the most beautiful doctrines of true Christianity, is said to be impossible, and the comforting hope that those who died in unbelief may some time be redeemed by the grace of Christ is declared to be vain.

The following extract from one of our widely spread tracts, *Is Baptism Essential to Salvation*, appeared, with comments, some time ago in *The Present Truth*:

Here the seeker after truth may properly inquire: "If it is necessary for all men and women to be baptized, what will become of the good people who have died without having that privilege?" To this the reply of the Scriptures is that the dead who died without hearing the Gospel will have it preached to them (I. Peter iv: 5, 6). They who obey it will be saved, but they who reject it will be condemned, as though they were in the flesh.

"But a dead person cannot be baptized," says one. Very true; but God is just. In His infinite wisdom He has provided a way in which the dead can be baptized for, by those who are in the flesh, as shown by the Apostle Paul in his questions: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I. Cor. xv: 29). Paul was not speaking about baptism for the dead, but the resurrection of the dead, and brings up baptism for the dead as a proof of the resurrection, by asking why they were "baptized for the dead if the dead rise not at all." His questions plainly show that "baptism for the dead" was both believed in and practiced by the early Christians.

The editor states that "a little study will suffice to show that this is altogether a fallacy." From Eccl. ix: 5, and Job xiv: 21, he would prove "that there is no life apart from Christ." Accordingly, sinners are annihilated at death, the spirit dies as well as the body. Opposed to this false doctrine are the words of the Preacher in describing death, "Then shall the dust return to the earth as it was; and the *spirit shall return unto God who gave it*" (Eccl. xii: 7). Isaiah also speaks of a certain host of high ones and kings that will be punished at the Savior's coming, "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." These were certainly not annihilated, but were enduring punishment. At the end of the Millennium all who have not been resurrected before will be called from death, hell and the grave and be resurrected and judged (Rev. xx). But a thousand years before this event, when Christ comes "in his glory, and all the holy angels with him," the Lord will hold a preliminary judgment. "Before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." To His faithful disciples He promised that they should sit with Him "upon twelve thrones, judging the twelve tribes of Israel." Those who will be judged are the spirits of men that have lived, and if they are found under condemnation they will be held in prison a thousand years until the final judgment is passed upon them at the time of their resurrection.

The Scriptures plainly teach us that the spirit of man is an immortal thing and does not die, though the body goes down into the grave.

The writer brings forth a number of passages to show the meaning of baptism: "For as many of you as have been baptized into Christ, have put on Christ" (Gal. iii: 27). "Baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" (I. Peter iii: 21). "Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi: 3-6). The writer then explains the meaning of baptism for the dead in these words: "It is to be baptized into the crucified Christ; but the efficacy depends wholly on the resurrection of Jesus. It would be useless to be baptized for a dead Christ, or into His death, if He were not also raised from the dead. That is the significance of I. Cor. xv: 29."

This is rather strange reasoning. Baptism for the dead means then baptism into Christ; but "for" does not mean "into," and "dead" certainly does not mean Christ, for the essential thing about it all is that Christ does live. Certainly none of the Corinthians were being baptized for Christ. He had been baptized while on earth for Himself, and had risen from the dead. They were being baptized for the dead who had not received baptism on earth, and who at that time had not been resurrected, as Paul plainly states, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

The writer then devotes a paragraph to explaining that the living can be saved without baptism, for baptism is only a figure anyway, and the "putting on of Christ by faith in His death and life is valid without anything else." No one can put on our Savior without obeying Him. He has declared expressly that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He sent His disciples forth to preach unto every creature, and promised salvation only to those who believe and are baptized (Mark xvi: 15, 16). He said to the Apostles, after promising that whatever they should bind or loose on earth should be bound or loosed in heaven, that they should go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii: 19). This did not refer to the one little nation of the Jews, but included all nations, every creature that could understand their teaching. As already quoted, as many of the Galatians as had "been baptized into Christ," had "put on Christ." Baptism certainly is a figure, but it is an essential requirement of all who wish to obtain a forgiveness of sins and that permanent Comforter, the Holy Ghost (Acts ii: 38, 39).

This further statement is made in the article: "The dead will never have the Gospel preached to them; and the Bible nowhere says that they will. It does say that the Gospel *was preached* to them that are dead; and that relieves God of all responsibility. All who have lived and died have heard the Gospel,

and consequently they do not need to hear it any more. It was not preached to them that *were* dead, however, they were all alive when it was preached to them, but now they are dead." It is hard to think by what reasoning the conclusion is reached that all who have lived have heard the Gospel during life. Millions upon millions have died without ever hearing even the name of Jesus Christ, much less His Gospel plan, and though they will not be punished for that, yet it cannot truthfully be said that they heard the Gospel during their mortal career. It seems straining at a point to distinguish between those who *are* dead and those who *were* dead, for if they were dead once, they could still be numbered among the dead. But it is interesting to know that Peter wrote neither "are" nor "were" in this connection (I. Peter iv: 6), but said "For for this cause was the Gospel preached also to *the dead persons*," as one may easily see by referring to a Greek Testament. But the text referred to is very plain. Verse five says that God is ready to judge the living and the dead, and verse six explains why He could justly judge the dead, for for this cause the Gospel was preached to the dead, "that they might be judged according to men in the flesh, but live according to God in the spirit."

The preceding chapter tells us of a very definite case of the dead hearing the Gospel, and what happened once may happen again. Peter says that Christ was "put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah." The death of the flesh could not hold Jesus from His work of redemption; His Gospel was carried by Him in person to the *spirits in prison.* He did not go there to mock them or add to their torture by telling them of the high estate He had won for Himself and a fortunate few while they and all the other children of God languished in hades during endless eternity. He went there not to do Satan's work, but His own; He preached unto them the glorious plan of salvation.

David sang in a spirit of gladness, "Thou will not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." In his Pentecostal sermon, Peter, paraphrasing this, says, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Peter interprets David as saying that God will not let Christ's soul remain in hell (hades) nor let His flesh see corruption. When was the Savior's soul in hades? Peter knew that He had gone there between His death and resurrection "to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house."

But it is not from the Bible alone that the Latter-day Saints have learned the beautiful doctrine of the salvation of the dead. This knowledge in its fulness came from our Lord and Savior Jesus Christ to His Church in this the last dispensation of His Gospel. As He has revealed the immortality of the human soul, the necessity of baptism by immersion for the remission of sins and membership in His kingdom, and the laying on of hands for the gift of the Holy Ghost, He has also revealed that under proper conditions vicarious baptism and other holy ordinances can be performed on earth for those who could not perform them during life for themselves. If the dead receive the Gospel when it is brought to them in the spirit world, these ordinances will

be as effective as if they themselves had performed them. The Lord be praised for this "larger hope" and the increased light that has come into the world, whereby His justice, mercy and love are made so manifest.

CURRENT EVENTS.

MOROCCO REBELLION OVER.

By a decisive battle the Sultan of Morocco, whose throne has been in the greatest danger during the past few weeks, has been freed from his formidable enemy Bu Hamara, the Pretender. The progressive young ruler, whose modern ideas and justice to Christians raised such a storm about his head, was shut up in Fez a short time ago, and his own soldiers were selling themselves to the fanatical pretender. On the morning of January 29th, however the government troops, led by the minister of war, who proved himself to be a practical as well as theoretical soldier, inflicted a crushing defeat on the rebels. The latest report is that the Pretender has been captured.

DISASTERS ON LAND AND SEA.

The past few days have illustrated well the uncertainty of life. Last week, Tuesday evening, a terrible disaster occured in New Jersey by a fast express running into the rear of a local train on the Central of New Jersey Railroad. The frightful condition was made was made worse by the passing of another train in the opposite direction on a parallel track just at the instant of the accident. A number who escaped death in the collision were struck by the passing train. Fire, as is usual in railway wrecks, did its part to increase the horror. Twenty-one or more were killed outright, and more than fifty were severely injured. The day following a head-end collision occurred near Tucson, Arizona, between trains running at forty-five and fifty miles an hour. The oil used as fuel in the engines burst into immediate flames and the cars were consumed very quickly. Twenty were killed and twenty injured in the wreck. In the unfortunate catastrophe at Port Talbot, Wales, Sunday, six brave men who had helped man the lifeboat at Mumbles were drowned. This was doubly sad because the aid called for was not needed, the steamer having been washed up on the sands out of danger. Last Friday night, while twelve destroyers without lights were pursuing the cruiser *Pioneer* in the British naval manœuvres in the Corfu channel, off the western coast of Greece, the cruiser ran into the destroyer *Orwell*, and cut the little vessel in two. Two men were killed and thirteen were lost. It is thought that most of them sank with the fore part of the *Orwell*, which went down.

WARNING TO GIRLS.

The National Vigilance association merits the gratitude of all who love chastity, for the determined effort that is being made to check the white-slave trade. A booklet has just been published and will be gratuitously distributed among young women telling of the snares by which virtuous and unsuspecting girls are induced to accept flattering positions as governesses, traveling companions, or respectable servants at a distance, and after leaving homes and friends are debauched and actually delivered over for a certain price to the brothels of different lands.

THE MOTHER'S JEWELS.

In school of wisdom all the day was spent;
His steps at eve the rabbi homeward bent,
With homeward thoughts which dwelt upon the wife
And two fair children who adorned his life.
She, meeting at the threshhold, led him in,
And, with these words preventing, did begin:
"Ever rejoicing at your wished return,
Yet do I most so now, for since the morn
I have been much perplexed and sorely tried
Upon one point which you shall now decide.

"Some years ago a friend into my care
Some jewels gave—rich, precious gems they were;
And, having placed them in my charge, this friend
Did after neither come for them nor send;
But left them in my keeping for so long
That now it almost seems to me a wrong
That he should suddenly arrive to-day
And take the jewels that he left away.
What think you? Shall I freely yield them back,
And with no murmuring—so henceforth to lack
Those gems myself, which I had learned to see
Almost as mine forever—mine in fee?"

"What question can be here? Your own true heart
Must needs advise you of the only part;
That may be claimed again, which was but lent,
And should be yielded with no discontent,
Nor surely can we find herein a wrong,
That it was left us to enjoy so long."
"Good is the word!" she answered, "may we now
And evermore that it is good allow!"
And, rising, to an inner chamber led,
And there she showed him, stretched upon one bed,
Two children pale, and he the jewels knew,
Which God had lent him, and resumed anew.

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